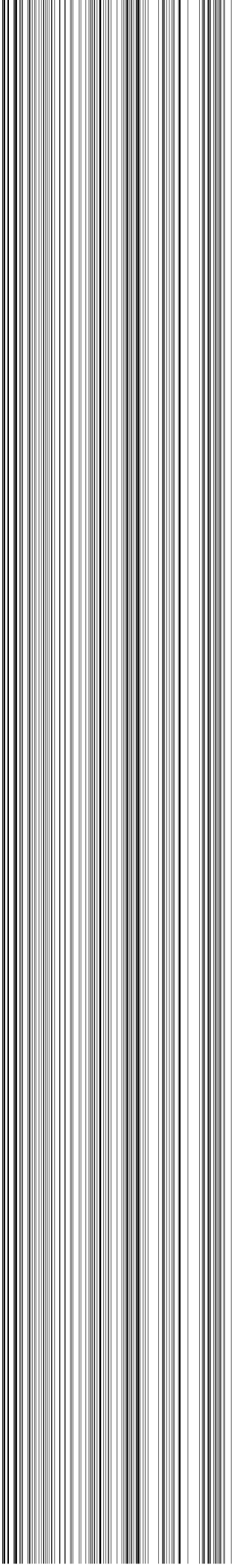

Tape M 1448

Wed. August 14, 1968

MR: NYLAND: Do we keep all those lights on or what will we do?

So, this then is the second in a series which we call Group III. I hope you know what is meant by Group III. We try to divide this kind of work, as a kind of talking about Work, into three different groupings for different people who are at different stages of their development or different degrees of their interest. There is a Group I which is supposed to contain and to some extent to make an attempt really for those people who believe that their ideas of Gurdjieff are worthwhile; that they have a meaning and that they can become part of their life. They believe that in that kind of a direction of Working on oneself, there is a possible solution to some of the problems or whatever it may be that is in their life and also it might give the possibility for a man to build for himself a soul. The assumption, of course, then is that he has no soul as yet, or, if there is anything, it is so small that it is only an embryo; and that therefore, the time that he is on this earth may be used besides being on this earth as a man; also for the purpose of building something that for him becomes more permanent. We call these people committed to the ideas.

The group which is next to it is Group II. Group II is a group where people wish to Work and find out what Work is. There's not such committment; but there is a sufficient curiosity to give it a try and that they hope, of

course, that that might yield some results for t em and, if the results are satisfactory, that they will continue and perhaps then finally, become worthy of going into Group I. It is a period in which people honestly try to find out what is the value of these ideas and that they have a perfect right to leave the group again after they have actually tried and have been unable to derive any particular benefit from it. So there is no particular bond established and no requirements and there is no pressure exerted on them. They ~~think~~ simply to do they come, with the idea of finding out what value when I say "I wish to Work", and to what extent is that kind of a Work and obligation and should I as a human being be interested in those ideas from the standpoint of actually putting to practice what I hear or what I ~~see~~ feel.

I say it is a flexible and a fluctuating group. Sometimes people come and go. I think we would require more —— or less than if a person is sufficiently serious to make an attempt and be bound for at least six months; and that during such a pe iod, he really considers this attempt at Work on himself more important than any other kind of a direction either of philosophy or even religion. So there is definitely a preference.

The next group is Group III. That's what we are. Group III discusses, if it possible can, affairs of ordinary life and not superficial ones but those that really become important when a man starts to listen and he starts to ask questions of himself; and that in his particular search to find certain answers, he comes across Gurdjieff and he is interested in finding out what is this relation as the ideas of Gurdjieff towards his ordinary life. So although the accent is on the description of what he is, and certain questions that might be in his mind about what is the value of life, that always the kind of an answer that would be most sarisfactory, would be related to what ideas of Gurdjieff might have to say for the solution of that particular kind of a problem.

It is logical that some people come to Group III that they become interested enough to want to go over into Group II; and so far, with our first series, which we started some time ago, which you remember. When we wished to continue to know more about Work, they had to go to the groups where we are at the present time in Palo Alto and Berkeley. It is not entirely fair that when people live in San Francisco, and in most cases, of course Group III draws from the citizens' of this city, that they would have to go to Berkeley. For that reason, we will start a Group II in San Bran cisco itself. It will be held here and it will be led by one of the people who know enough about Work to be able to communicate to new people what is involved. The time will be made known later. I do not know exactly because I have no particular concern with that. The place will be here. It will be convenient sometimes during the week and I think that an announcement can be made; or perhaps if you could leave your name that you are interested in attending such a group, Number II, that then we will be able to contact you.

Please leave your name the at the end of the meeting with the secretary over there at the desk. Starting a Group II does not mean we will stop Group III.

Group III will constantly remain a kind of feeding group for Work - both for Group II and Group I; and I think it will have to continue to exist because I believe there is a real reason why it should remain in existence because there is quite definitely a certain feeling of uncertainty; and if I didn't believe that Work and the knowledge of the ideas of what is meant really by objectivity, could be some help to person's living at this particular time and that for them then whatever they can extract from the ideas, even in Group III, that they will want to continue and find out for themselves what is the truth for them.

So Group Ill continue and will be again next week on Wednesday. We will continue also with having a few people answer questions. It will be divided among approximately seven who have been in contact with this Work for quite some time, and who feel that they would like to answer. I don't want to say that they feel they are competent in answering because, although they may have a wish to do it sometimes, people may over-shoot the mark and they may not know exactly how to be when they're under the pressure of having to answer a question, I would almost say, in public. So that therefore any one of you who wants to come to nmt week's meeting, has to bear in mind that those leaderw, or those who take the initiative, have as an attitude that they wish to clarify for you as well as they can whatever your questions are. And you have to understnad that it is not an arguing back and forth so that you feel when you come, that you have a right to air your own opinions, and that even you might have to disagree with what someone else says. If it is something that you actually want to know for sure, and although you might not entirely agree with it, your attitude always has to be that you would like to be told because that's the reason you come. I think you must remember it, because if it is different -- if you come with a critical attitude, or with an attitude you already think that you know, or that you wish to show off to some extent of telling others, and utilizing this group for that purpose, how wonderful you are -- you're out of place.

A group like this is like a book that you want to read and you simply read it because you expect some information which you believe will be useful. But of course you don't argue with a book. You simply take it for whatever it is worth, and if you don't like it, you throw it in the corner. You can do the same thing with this group, but you throw the group away when you leave, and when you don't appear, as I say, as if you already know everything about Gurdjieff, or even if you have read something, that your opinions are worth

more than those who actually have been in contact with it for a certain length of time.

I want to say that because it depends entirely on your openness to find out what is the meaning of this kind of Work. And that, for that, you have to be quite unprejudiced, and I would say at the outset, that no one knows so that anything that you have done so far, any kind of an interest you might have had in any kind of a philosophy — Eastern or Western — will not have given you the idea which is underlying this kind of work, unless by chance you happened to come across a few statements which of course exist and that you happened to interpret it in the right way. With other words, this question of being awake as compared to the sleeping-waking state of man as he is living on Earth, and again as it is different for him when he is in physical sleep, is something that is quite unusual for the condition of man on Earth, and that unless he knows how to wake up, he will never wake up. There are certain accidental happenings in which he can experience this particular state of being awake, but that is not because he made any attempt/ (It is simply because it happened to be and, you might say, to some extent he is lucky if he can experience it and of course there are many experiences of that kind that different people have had.) And even if they try to duplicate it without knowing what to do, they will not experience it again.

Now how will we continue? Last week I talked quite a bit about certain things that I hope that were interesting enough. I would like this evening to have que tions from you, particularly since I believe that there might be some who really have been reading or thinking and for whom perhaps certain things are not clear. And if they're not clear, then let's talk about it, if you wish to clarify. Who has any question? Nah?

Steve Green: I've been attempting to Work and...

MR: NYLAND: I think you have to talk a little louder for the benfit of the microphone...

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Steve: I've been attempting to do some Work and in so doing, I've been sort of pressuring myself to observe myself impartially at the moment of every movement. And as I put pressure upon myself I found that those things that I could decide whether the errors, as I put them, the judgments that I made therefore, on my (resistance) (as I was) making errors or (I wanted to correct?) The more pressure, I put, the more they seemed to come out. They either came out or I saw them -- I did not know which -- whether I became more aware that I was (forgetting) all the time, or whether I was actually forgetting more, I really couldn't, (I found it) decide, as a matter of pressure I began - begin to question whether putting pressures - this pressure would be like making pressure against something whether it works or not, or whether it is useful.

MR: NYLAND: I'm afraid you have to define what you understand by pressure.

Steve: When something--when I would begin the - pressure would be like trying to force myself to remember ordinary things like, going through when I have to do a job and I have five or six factors. And (the kind of) pressure would occur I would forget and I'd say no, don't forget. Or I would essentially self -- self-remorse (not exactly) the remorse that - self-repudiation, don't do this, you messed up. This kind of pressure would occur. I found that it would bring me ~~This kind of pressure~~ instead of cutting it down. of the same

MR NYLAND: Do you this particular attempt for Work on yourself can be pressured?

Steve: Can be pressured?

MR: NYLAND: You see, we're talking about some kind of a force which has a quality of objectivity. And if I pressure or concentrate, I use subjectivity. What guarantee is there for me that this subjectivity could push the objective faculty? You see, you can pressure your wish and you can say that you actually wish to be able to Work, and for that you bring to bear on this question of Working on yourself as much as you now can as energy, which is concentrated in the wish, and you make it quite intense. But the wish only goes to the extent that you want to wake up. And the waking up is a question of the

formation, or existence, or perhaps creation of a little 'I' which begins to function in an awakened state. And that therefore whatever there is for you, when you are starting to Work, is only the little 'I' trying to record whatever happens. Now I do not know how you can pressure that even if it were possible that there could be a contact between the subjectivity and the objectivity, all you want to know is that, if the little 'I' is recording, is it recording correctly? But it is not a question that you can speed it up. It's not a question that you can intensify it where the little 'I' is practically nothing as yet, and you may have to wait until it has grown up. And you cannot pressure anything that is growing to grow up faster when it is a natural phenomena.

You cannot force a little child to grow faster. It has it's own rhythm of growing. The little 'I' is exactly like that. It is something that I would like to create in order, for me, to become a certain help. But when I want to pressure it, I use my ordinary mind for trying to do something which is utterly impossible. At most what I can do with the little 'I' is to feed it properly. But as soon as I overfeed it, you might say, it will throw up. I have means even of reaching the little 'I' because I project it outside of me, as it were, and then ask it to function in a certain way. And then that what I am, now being observed, hopes that the 'I' is actually recording. And the assumption is that if 'I' continue to have a wish for the little 'I' to exist that then, the 'I' being created, will actually do what I have endowed it with, because that is the purpose of the creation.

Steve: In the beginning, how does one know - because I have found the most difficult thing is to know - whether what I see or what I'm attempting to see with the little 'I' is real, or whether it's the illusion I've been living for so long...

MR. NYLAND: So how do you...

Steve: ( ) or is it Reality?

MR. NYLAND: Do you think your hand is real?

Steve: Yes ( ).

MR. NYLAND: And if there is somebhing which is observing the hand, would that be a real observation?

Steve: As far as I know.

MR. NYLAND: Okay. That's all you have to settle.

Steve: Beginning with the body?

MR. NYLAND: Sure, we begin with the body. It's the one thing I say I can touch it. I call it real. If, in relation to other existences, it may bot be as real as some others, or perhaps less real.

Steve: Is there harm in trying to, while observing the body in your -- how you place yourself -- is there harm in trying to bring about some form of observation of your emotional state as you do? Like my body is in a certain position ( ) what emotional state is occurring at that same moment?

MR. NYLAND: No. I wouldn't do it. I think the reason is quite obvious. If you understand what is meant by observation, if it is a recording of something, that then has to be recorded impartially, and also has to be recorded at the moment when it happens. I have certain restrictions which are inherent now in a good observation process. When I wish to observe with the little 'I' a certain emotional state where I consider the emotions as the objeet, that what is observing something that is completely partial, and 'I' would have to be impartial to that, 'I'would have a hard time.

Steve: Eventually one will observe...

MR. NYLAND: That is okay. What it is eventually ---yes. I'm saying I start with that what I can do.. What will eventually happen is quite a different thing. That depends entirely on how fast the 'I' can grow. And it is quite logical that if I want to become observant about myself as I am, I have to include all the function of myself. So you see, it is only postponing that particular problem until the

'I' is sufficiently grown up. Then, when it can actually observe, I don't mind if the object is shifting from that what is physical body to an emotional something, because the little 'I' is not affected by it any more. It knows what it is to be impartial and it knows what it is to act simultaneously with that what is taking place.

Steve: How does one know what to feed, and the proper, you might say, essentially the proper nourishment for what an 'I'...

MR. NYLAND: The proper nourishment...

Steve: ([illegible]) can do (that's) ...

MR. NYLAND: Good. If the process is only an observation of something that is recorded, the fact of existing of myself as I am, then all I have to do is to create this 'I' so that it can function that way. And the wish to create it is all I need in my unconscious state, hoping that something can start to exist which functions objectively.

Steve: Can foods from other items like this be of any help?

MR. NYLAND: Which?

Steve: Foods for our body and any other things. Are there other factors like this generally...?

MR.NYLAND: From the standpoint of Objectivity, it doesn't matter what the condition is. It only matters that it exists. But, as I said, when I try to observe my emotions, the object itself is disturbing for the existence of 'I' when 'I' tries to become impartial. And therefore any kind of a state in which the body happens to be, and a state which when the body requires a great deal of energy, as a result there is much less left for the wish to Work, or even for the possibility of creating 'I'. So in that sense, there is a direct connection.

If I concern myself as I am, and the way I am in which, in an unconscious state I'm constantly feeding this unconscious behavior form, because I'm a human being on Earth--- there is sometimes very little energy left in different kinds of conditions, when I have certain experiences, even to think about the possibility of wanting to Work. If I'm very much engaged in anything, particularly emotionally and intellectual

then of course much energy goes there. I have no time. I don't want to because I'm interested in something else which belongs to ordinary life but is important for me. So I have to select first moments when I actually can have, you might say, the audacity to separate a little bit of energy for the purpose of wanting to grow up or ~~evolve~~ evolve. And, in that way, I will take away a little bit of the energy which otherwise will go in an ordinary affair of experience. So, before I want to do that, I want to take it away from something that is not so important. And then, if I have enough energy, which is available now for the purpose of wanting to wake up, or the creation of "I", then I hope that by continuing to have such conditions in which I still have the wish of a subdivision between energies, that then the 'I' will continue to grow.

Now of course what will happen if the 'I' actually does grow? That it becomes more efficient in the recording. That when it has grown up it will be strong enough to record also certain events which, in themselves, are partial -- are emotional or intellectual. That is, it will be strong enough not to be influenced by something, you might say, that reminds the 'I' of partiality, or the functioning of some thing that is mental by the interference of that what is one's feeling. And also, that whenever it happens to look or observe intellectual processes, that the 'I' is free from being affected by associative thoughts. Now there are two ways by which one can hope to reach that particular kind of state. The first is that I apply the same kind of method that I now apply to observation of the physical body to the actual condition ---(I wish you would sit quiet. Your head is just in his way, and I' can't see him. And you are so -- moving your head this and this --it's no good. Try to be quiet.) --- That when, if one observes the physical body, that I then simply use the same method for observing my emotions as such --either in the solar plexus or in one's heart, or as a bunch of vibration rates. And that afterwards, I would like to observe the mental functioning by really becoming acquainted and observing that what is a mental process. It would be one way and it would be theoretically possible. But I

think it'd be a long time before I really know what takes place in an emotion. And I will keep on stating that it is such and such and I have really no measurement for the condition of my emotions thaa only in a very vague way. Something I say--it's high or it is low or it is negative or positive. But from the standpoint of Objectivity, it doesn't make any difference. All it is interested in is emotions as they are, and I don't know anything about emotions.

Now the other answer is that, since I know that in a personality that what is the activity of man, that is, what are his manifestations---(and usually by means of the physical body, manifesting certain conditions in himself)--that the source or the reason for such donditions, and then manifesting, is what he feels and is what he thinks. So that I no, when I become observant of the manifestations, in the manifestations I can see the result of a thought or a feeling. And it would be possible, through the manifestation, to reach the source. And then it becomes quite different, because if I'm able to be objective to my manifestations, it will be fairly easy to become objective to the source which caused the manifestation. And it is, as it were, an indrect observation in which I now reach mush more that I would reach if I had a direct observation of the emotional process by itself. Because the source is now manifesting in a physical expression. And it gives me then the source as a feeling which is aroused in some way or other--and that of course I cannot trace as yet--but I see the whole history of, after the feeling, what happens to it in a manifestation of myself, and sometimes it is followed by an activity which is based on my feeling. And the same thing applies of course to an intellectual process.

So I don't worry about it in the beginning. All I wish to know is how to create 'I', how to make it real, how to make it functional, and how to make it, in such a case, that I can rely on help from it. That is, the building up of this objective factor which gradually becomes an objective entity, that is in the process of this objectivity being formed in my mind, paralle to that will be the formation of something comparable to a conscience taking place in my heart. Sothat actually

as a result of an observation process of the body, the 'I' will continue to grow and then, when it is full-grown, will be able to assist the conditions of my unconscious state in helping them, that is, that what are the particular factors in my personality, that is, the organs which I now call my unconscious or a mental functioning, and an organ which I call the seat of my feeling or emotions-- emotions as a whole--that then under the influence of this 'I', these kind of organs will become functional in an objective sense.

You understand what I mean by that? If I place an objectivity next to a subjectivity, and if the objectivity is worth more from the standpoint of, not only having more force, but having in it more enlightenment and more wisdom, then there will be a possibility that the objectivity will start to affect the subjectivity, If objectivity by definition is higher than the subjectivity, the subjectivity will always be affected by that what is higher than itself. And after some time, the objectivity will engulf the subjectivity or change it, or help it to change over into an actual objective functioning, merely by the presence of it.

All right?

Yah.

(Q)_____: I've heard the argument made by people in Gurdjieff that there is no reason to work for any kind of social change or be involved in politics ---I don't even really care what the matter is---because we cannot know the result of our work or whatever we were doing unless we would b e awake. So there's just no point in doing anything. And I wish you would comment on that.

MR. NYLAND: You don't agree with it?

(Q)_____: It strikes me wrong.

MR. NYLAND: I think it's right. So it does, me. I don't know who told you that, or what particular student of Gurdjieff had that idea. You see, I would almost say

it's the opposite. But the question is, why should I start with arranging politics in such a way as I like it, or ander certain conditions when I myself really do not know what is ggod for me? It does not mean that I'm insensitive to conditions of suffering or poverty, but they belong entirely to the conditions of ordinary life on Earth. And when I want to alleviate them, then of course I function as a man on Earth, trying to help my neighbors. You see, that in itself has nothing to do with Gurdjieff.

The effect of a man who is conscious, or could become conscious, will only be after he is conscious and then he might be able to affect his neighborhood. Now I can say I will until I'm a conscious man, and then I will actually know what to do on Earth. But I'm afraid that the process is much too long. And sometimes it's far better that you help a poor man who has been falling and something happened to him, instead of waiting for the police. I think a person has be be quite practical about that what is needed for the rest of the people he is in contact with, including whatever segment of humanity he is considering. And that they, in certain ways, are not even being responsible for the condition in which they are, quite definitely need help. Although you see, it might be that I try to put salve on the would, without correcting the blood. And that the ultimate aim should be that, although I now help, in an emergency, that the real cause of such kind of an accident or an unhappy experience is really somewhere else. And that for the time, I alleviate the obvious resluts which may be painful, but in order to cure it, it has to be attacked in quite a different place.

So, I'm really between the devil and the deep sea, because here is something that will definitely need adjustment, and I also know from the standpoint of Gurdjieff that alll I can do is function like a good normal kind of man. Now I don't think it excludes that when I wish to help, that I wil try to continue to work on myself, hoping that ultimately, with a little bit more consciousness, I will be able to understand more of the reasons why people are the way they are, and even that they might come --get into accidents, that I then may be able to present it with a little

additional knowledge, perhaps changing certain conditions in which people will not be as poor; but I will say that it is a very long time before that will take place and, you see, as far as Gurdjieff is concerned, the accent is not on the improvement of man on earth. He simply assumes that whatever takes place on earth can take place the way it is, and if ~~of course~~ of course, subject to whatever the conditions were, and that if the earth could actually grow out of the condition in which it is now, that ultimately mankind will be exactly in the same position afterwards. When earth has grown, mankind will have grown.

If earth can be improved as a whole, mankind will improve; but that's only one way of looking at it, because, if I want to wait until Mother Earth actually has moved up the scale, and would be, in the terminology of Gurdjieff, would be a real planet instead of an unfortunate one, I probably would have died many times before that would occur, that I could be witness to it.

The problem for man, you might say, is twofold: first, to be a good man on earth; but really what becomes much more important is for him to become a real man; and one can definitely say that if I could be a real man, I will look at the affairs of earth in quite a different way, and probably, I would be able to help more, and also to prevent certain things from happening. So, what happens to a man when he starts to behave, if he could, as a conscious man on earth? He fulfills then a function in which he has reached a conscious state and prefers to remain on earth in order to extend whatever knowledge he has towards other people who are also striving to understand themselves; but you see, primarily there is very little to do with the social conditions as they are. The reason why a person might be interested in Work is that he will, by means of trying to find what it is in him that could be changed, he will acquire something of a foundation within himself and that therefore, if he could live there, or if the accent of his life could be attached to that, he would be less affected by the conditions on earth as they are.

You might almost say it is one way of escaping, and to a certain extent, this escap is not the real solution either, because Man happens to be on earth, and that very

fact must indicate that there is a task for him that has to be fulfilled and that in his life, his course will get in contact with the conditions as they are, and some are not very agreeable, and others he can stand; so that if he becomes a man on earth in relation to others with all the different relationships which are possible for him, then he has then obligations also which are dictated by what he calls his conscience; and the conscience, in this particular case, having reference only to that what is of this earth, it then may, by the conditions of earth in a certain ethical form and whatever is understood as far as religion is concerned, when it is applied to his daily life; but as such, it has nothing to do with the formation of his soul.

The application of that what I am in ordinary life is horisontal. The direction that I wish to grow when I'm interested in affairs of a spiritual nature and wish to reach God by means of making a soul is vertical; so it is not opposite, but it is in a different direction, and if you take man now as a whole, his problem really is to remain horisontal and at the same time, go up on a vertical line. That will be his solution. This growth is in contact with the potentialities which will lead him to more spiritual development and freedom from earth; and on the other hand, he is constantly affected by earth, since he lives there, as the law of gravity which affects his physical body as well as his psychic; and therefore he's between these two particular forces, both attracting him and that the solution for his life is that he ultimately will be able to combine the two forces by that what he is himself, and his aim being clear that then the utilisation of each force together with his own force of having an aim can be united into the formation of an entity. And this would really be the solution ultimately for man when we say he is harmonious and would go over from the state of self-consciousness into cosmic consciousness. But don't let's talk about that too much.

I hope you meet the person who told you that, and then I hope you will violently disagree.

Yah?

well that

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(Q) _____: I thought there was an ever increasing number of people who are interested in the ( ) of Gurdjieff and that those are the people who talk about their experiences with Gurdjieff and they ask me who teaches Gurdjieff, and a lot of people ask me about how it is formed and I always wondered if you would be kind enough to express your opinion of the quality...

MR. NYLAND: Why do you think it would be kind?

(Q) _____: Because I value your opinion and would appreciate....

MR. NYLAND: Well, you know, I usually don't want to indulge in personalities. It would be quite wrong because I'm not a judge. The only time I become concerned is when the name Gurdjieff is mentioned and ideas are linked up. There's a certain way of thinking, or statements like the ones which are now discussed. I take opposition to sommething that I believe is wrong. Of course, I have to base that on whatever my own experience is, or what I remember of Gurdjieff or what I honestly and conscienciously believe in. So as soon as I hear about a person like Alex Horn and I hear that he has used the name Gurdjieff and I see certain other statements of other people and so forth, whatever it is that I get as an impression and I try to verify that more or less, because I haven't really had time to go and I don't actually want to go, I know enough about him. I know a little bit about his background. He was in New York. So therefore, I have a fair opinion about what i s taking place and then I say quite definitely that he doesn't know anything about Gurdjieff and is misusing ideas and misusing his name. And I think we'll let it go at that. I consider him, excuse me, that I will add this, a very bad influence.

Yeah?

(Q) _____: Mr. Nyland. This summer when I was visiting some friends in Chicago, I picked up a (Peal?) book published by (the Field group) entitled The Ultimate Frontier. In this book, they spoke of brotherhood. Some of the

things, some of the ideas in that book were very tempting to relate to what I know (in connection to the Gurdjieff groups. Could you tell me anything about (and this is just a pure curiosity question for the system such as the how

MR. NYLAND: I think it's quite legitimate. I think if a person who lives in life and b comes serious about it, will at a certain time, have to consider his relation to other people. If one mentions, if one has to love one's neighbors as oneself, you don't have to have the brotherhood to remind you when you have the Bible. And if I believe that certain truths are also mentioned in the Bible, it puzzles me that I cannot do that. I cannot love my neighbors and I cannot love my enemies. So then when one strives to have a brotherhood, it has to be on a basis that something in them is different from what I am. I would give them always the benefit of the doubt that actually the brotherhood can exist in brotherly love; but if I try it in relationships where it is even a little neutral, where let alone the long animosities might exist, I know wellenough that at times it is utterly impossible even to feel kindly.

If I want to include in living as a brotherhood, that what I know also about my brothers and sisters, where it certainly was not always roses, roses, and of course actaally it's not on love, but the level of emphasis is on other steps; and I think that is the beginning of a solution that if people want to live together or have some form of communication, then it could be if they understood what they were and then make allowance for their behavior. I wouldn't say if I could love them, because I really would have to love myself if I realized that I am a mechanical ~~chemical~~ and also that other people are.

If I fly off the handle, it doesn't help me very much that I know that someone else does that also. I don't love him for that but I feel a little bit more at home because I can understand whythe d d it since I did it. Now whatever it is and to what distance you want to extend this kind of affection or the ability to live together or the ability even to underatand in mutual work, or in reaching something to which everybody can contribute, if that is actually a consideration of a com-

munity living together as they are and taking a chance that they don't get into each other's hair. If I now try to compare that in whatever has been in my experience as trying to do that with others; and to the extent where I honestly wanted to do it, I know well enough that after some time, there are moments that I start to dislike someone else who is not doing what I think he ought to do; and that unless I get free from myself in criticizing someone else, and unless I am free from that what I call my ordinary self-esteem, and even conceit, then I will not make any allowances for anyone else when it is a question of disagreement and I know that I know better than they do. Now it may be based on hallucination and on something that of course is not proven and may be at times a (I will admit it) but my actions are based on that even if he's wrong, I become convinced that I was wrong, I still have acted in accordance with the best of what my knowledge is, and my best of my knowledge is not good enough for someone else. The thing is for man to love his neighbor or his enemies or anyone as himself. He first has to know what he loves in himself.

If I love in myself my wish and my striving to grow, If I love in myself my ambition that I'm willing to sacrifice certain things for the sake of reaching something that is of a higher quality, if I love myself that I can be quite meek, in the presence of God, if I love my attitude that I'm willing to sacrifice certain things for a person or for conditions in which I am engaged to live, and that I wish to share part of my life with another person, then of course I start to understand a little bit more about what I am; and when I'm honest, I discover how difficult it is even in very small things to remain honest.

I cannot love myself when I'm hypocritical. I mean I cannot tolerate any kind of dishonesty in someone else. Now I really dislike it to such an extent that I don't want to be any friend and I can limit my ability of having the proper relation of brotherhood to a few; but if I separate myself from the rest of the world and, as it were, live with the brotherhood in a rather small ivory tower, it is still questionable if I actually fulfill my obligation as a human being. That

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is, it is quite easy to segregate and to stay within this framework. You and I and so forth belong to a congregation and we are dedicated to brotherly love; but you see, I exclude all kind of influences from the outside world ~~of brotherly love~~, and I close my eyes to that what I don't want to see; and of course among my friends or even those with whom I have a common purpose, I'm not affected by the conditions of the world, not as a whole; ~~not as a whole~~. I've withdrawn from it and of course I'm entitled to do it; but I don't think it is the answer to a person's life in general because he was not born in a family of brotherly love. Most of us were born right in the midst of the activities that go on now in this kind of a civilization and although the reasons why sometimes I don't like it will make me go into a direction where I can find brothers and sisters with whom I can converse because I'm not going to step on my toe. So, it is really an evasion of the conditions of earth, but I've formed something that I call a lovely brotherhood.

If I can be in life what I am, and if I can understand what other people are, whatever they are, and if I can, with that kind of understanding, appreciate sometimes what there is maybe, and if with this kind of a knowledge I then do not expect them to be different because I can understand why they have to behave the way they are, then I solve a tremendous problem, because then I know that I'll never be disappointed; and then I start to love them for whatever I am worth; because on that basis, I'm on an equal basis with them; and if I know that I'm unconscious, I know that they are. If I know that I'm mechanical and automatic, I know that they are; And if I understand that they have to be automatic like I have to be automatic, then there is an agreement. And that's the basis of loving each other.

You see, I'm not looking any more at the misery in which they happen to be. I'm looking at them now from the standpoint of my life in which I admit everybody to affect me; and that my problem is how will I be in relation to those people that it would be quite easy to exclude but I don't want to exclude because I have to live in the midst of activity. The Vedanta talks about to realise that what is in

the midst of activity, that what is beyond all action and not in an ivory tower. I'm in the midst of life, daily life, affected by subways and busses and planes and people who are nasty and who hate me and step on my toes and cut my throat, and still I have to learn that they are what they are, because they happen to be unconscious and I cannot expect anything else from them; and when I don't expect that, I know what they are, almost I would say I am happy because I'm free.

So I say the requirements of a brotherhood (~~exist~~ is just ?) that one has to be free from oneself, free from vanity, free from self-love; free from laziness; free from assumptions that are based on that what I wish, instead of ~~reality~~ a reality; free from the enjoyment in the suffering from someone else; free from meanness; free from that what I believe that I am, knowing I'm not; free from hypocrisy; and if I have accomplished, let's say, the ~~tendency~~ cleansing of these kinds of vices and even virtues, and that I then become like gold where all the dross has been taken off, and nothing else but purity ~~remained~~, then perhaps I will be able to understand even the meaning of a brotherhood.

I'm so afraid with these little statements and little books and all that, that they are written by people who would like them to exist and in their limited existence have a judgment about the totality of possibilities. If I'm happily married, I just can't understand why other people are not happy because, you see, I've become narrow-minded. ~~I don't~~ that I have anything against it, of course not. If they are happy in that, let them be and perhaps it's fortunate that he can be there and were not born in the slums of Brooklyn. Extremely difficult to talk about love when you're hungry.

Yah?

(Q) _____: I've heard you answer help on the question of trauma

MR. NYLAND: Could you stand up, maybe?

(Q) _____: I've heard you mention Karma--as something that you had to deal with... where the term

MR. NYLAND: Karma? I didn't mention it today...

(Q)_____: No, but you mentioned it last night...

MR. NYLAND: It has been mentioned, yes...

(Q)_____: And I'm interested in that part, that concept, that idea that Gurdjieff and what he says as how to deal with it (?)

MR. NYLAND: You have a certain idea what is meant by the word?

(Q)_____: Not very well.

MR. NYLAND: No? Have you ever read any theosophical literature? Or are you familiar with any one of the Vedistic writings in which Karmas are mentioned?

Karma is a task. It is something that I find out gradually of what I am and what is in the way for my further development. Karma is an obstacle to be overcome in this lifetime, if I can, and, if I do not or I cannot find the time, or even the ambition for it, it stays with me, the theory is that it is attached to me until it is solved. The solution of Karma for a man is that he understands what is in his way for further growth and purification and development during a lifetime, when he realizes that he is hampered by some way or other, so he has to find ways and means to overcome it, to strengthen himself or to create such conditions in which the Karma will be dissolved.

With other words, it is something that I know I have to overcome in some way or other, if I actually will grow up and become a man, free from all kinds of bondage; and we call Karma that what is a bondage of myself on earth; that what prevents me, as it were, from flying away; that what binds me at the present time to my own Karma of my body; and that the condition of overcoming the Karma in the first place is anything that has to do with my desires of a body which wishes to be maintained in the way it is, wishes to be satisfied as it thinks it ought to be satisfied.

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The Karma of a man can be divided into three different ways in accordance to whatever the level of a man is, as represented by his physical center, his emotional, his intellectual. There are Karmatic thoughts. There are conditions which prevent me from thinking straight. There is a definite emotional state in which I'm bound by an expression of a certain necessity in a certain direction about which I cannot as yet judge if it is right or wrong, but I do know that that binds me.

Intellectually, I'm bound by clichés, and my Karma would be to be able to reach the essence of myself without having to adapt the form into which certain knowledge and clichés are poured. The wish is for my body, ~~we know~~ belong entirely to that what is the condition of my body for its satisfaction and in order to overcome the Karma I have to learn how to become free from my body as it is, simply for the reason that that I free myself from my body, that then will have the chance to develop a spiritual value which is now connected with my body.

So Karma simply means that there are things to be done and to be overcome and that unless I can solve them, that I will remain in a certain relation either to the earth, or a very low scale of spiritual development and it will be like a millstone around my neck which will prevent me to fly to the sun.

(Q)_____: Is Karma different for different people?

MR. NYLAND: Yes, of course. Karma is connected with my manifestations as a person. Karma is a form of behavior, the totality of which is unconscious. Karma is something I do not know and still I start to look for it, and then want to believe that it actually exists, but many times I don't want that to exist and I don't want to believe in it because I still have an idea I have a free will (?). Karma for me is the ultimate mechanicality of myself and when I consider that as something that has to be overcome, I will also know that in doing it my Karma will be dissolved and I will be free from it. Karma is bondage.

(Q)_____: Where does the Karma that one has come from?

MR. NYLAND: That's a very different question because that involves where does Man come from. The question is if mankind himself is life as he is now on earth and as he has been conceived and then there that what is life force, how did it enter? And where was it before he was conceived? Was he as life force in his father and mother, biologically speaking; or was he, when he was conceived, at that time, affected by the conditions in which he was conceived? It now had nothing to do with his father and mother but look at the conditions of life in general around him particularly when he was born. To what extent then was put into him a certain quality also to be expressed as a form of life which determined for him what kind of a man he would be; and in the third place that when a man starts to grow, and then becomes subject to the influences of the outside world, then in accordance with his type or in accordance with whatever his horoscope my indicate, he will take on certain things that are allowed to enter into his horoscope for which he has capacities and certain things will not enter and it will determine then what influences is of a sociological environment. Because of these three reasons, each person becomes different and each person has, for that reason then, a different kind of a Karma because the acquisition of that what he is together with what he is originally makes a character of a man. To some extent, whatever his Karma is, belongs to the form in which man is represented or presents himself: and that the freedom that is needed if, when his Karma as a form can disappear and life as such can remain.

So if I assume now when a man appearing on earth, appears in a certain form of a human being and that this appearance is only a form into which an essential quality is poured which he calls his life force, then the assumption again is that if the form is destroyed, what remains in existence, what happens after this? Sometimes I say spiritual values remain and there are enough proofs that they do remain and that there is still contact possible with that kind of a spiritual world.

But if I assume, and then I may also start to believe that this happens when I

die, why should I limit it to the period before I was born and very soon when I start to think clearly about what is life, if I say it is a Godlike quality, or that the life force is a representation of everything existing, then I come to concepts of infinity and to continuation of life forever and ever, and I say there is an infinite something that always has existed endlesssly without any particular rhyme or rea son that I know about, but which I now must assume that that existed before and will always exist. But then I come to a very definite problem, because what is that particular part of life that has been poured into me and that now exists as my human body?

The quality of life is the same. The form is always different; and whenever life is put in any form, the form reminds life that it is bound. The form a certain times has an intelligence to know that that what is life within it should be set free and don't ask me why because this is extremely difficult for oneself to find out where this kind of conjecture comes from; but it is a fact in exactly thhe same way, that when I know I'm alive, that there is something in me that wishes to protect it and it became inherent as an instinct, and there is something that must continue to exist because , if if didn't exist, I would not care about life as it is.

So if you ask then where does it come from, or what particular current finally came together in some way or other and formed me, I can ask the same question: "What happens after I die, and to what extent is that what I am now still connected, after I die, with my name?"

See, if you look at it only from that standpoint now, about which we know perhaps a little bit more, because we don't know much about pre-natal influences and quite definitely we don't know very much a out the existence of life before conception. If I take that what remains in existence after physical death and the possible contact that one can have with spiritual life and entities these which are still in existence more or less by the name by which they are known on earth; and although they

came from earth, they are not as much bound anymore as they were here, that then gradually the theory started to be formed that if a Karma during a lifetime for a man on earth is not entirely eaten up, that then he has still the obligation to finish that particular kind of a job; and this led to assumptions, many of them are really cannot be proved. by ~~That~~ some which seemed to be quite logically conceived and it is that if the spirit or that what is an entity after a person's death remains in existence, he is given a chance to fulfill his Karma, as it is called, or to undo it or to set himself free, again and again. If he cannot do this under the particular terms of his spiritual existence, the chance will begin again that he again can ~~re-enter~~ (incarnate) into a body on earth, and then attend to the business, which perhaps he should have attended to that he never did and then in this life which for him becomes a renaissance, a rebirth, he will have an added opportunity to start reconsidering the necessity of working on his Karma.

But you see, one of the things now becomes very complicated because if that is the case, then I ~~will~~ would have a reason for being born the way I am, and that if I can say that is my Karma at the present time, I have acquired in previous lives, and logically there is absolutely no reason that I cannot assume it. I cannot prove it ~~and~~ but I can believe that it can exist because it might clarify a great deal, and it can be used as a working hypothesis and I believe that a hypothesis is true as long as I cannot make into an action. I know ~~I'm still~~ that it is still on shaky ground, but so far if it is a hypothesis and I have not found any facts that ~~are~~ is contradictory to it, it starts to function for me as an action.

So, you have your own interpretation for you, in whatever it is that you wish to believe, or whatever ~~admonition~~ ammunition (?) you might bring to it, which you have read about, or someone else has told you and which seems logical to you, ~~then~~ and the final agreement that you must make with you mind is that that which you then believe in, you can live with.

I would not say that certain things are so for everybody. I don't want to say even sometimes that they are, that way for me, but I live by something that I can

continue to believe in. Almost if I would be willing to admit that they don't exist in reality, as long as I can have a life based on that what is a motivation and so if in my particular philosophy of life it is quite possible that spiritual life also exists and, that when I try to think about cosmic forces or that what I believe in as a possibility of infinity as against finite forms, that then the logical solution to my way of thinking is an assumption that life has existed for ever and ever and only temporarily happens to be me, and that I make a mistake in thinking that that what I am as a form is rea l life; and that my Karma is to try to acquire the wisdom that I will know that tha t what is form is not life, and that what is life is not form. When I solve that problem, I'm free from any kind of Karma whichever way it may present itself to me.

Yeah?

(Q)_____: Mr. Nyland, in the last two years I've learned several techniques in meditation and Yoga, and I'm presently working in a meditation group fakir (?) and I wonder if you can tell me the extent in which those might interfere with or help me in my Work?

MR. NYLAND: I think it is obvious that when one is interested in meditation or Yoga, you are not interested in the development of the totality of yourself. You are interested in certain functions and certain centers and then again you exclude yourself from the world as it is. If you don't adapt yourself to the world as it is, then try to develop in that world, you'll never be able to return to the world as a conscious man. So, it's quite all right. If I want to go again, I use the word 'ivory tower'. I exclude myself in doing these kind of practices from that what I really need. It is a practical application of something that I can put to practice in the midst of everything that I'm engaged in. It's so obvious that when I meditate, I create a condition which that is entirely different from the usual occurences in life; and when I become interested in Yoga, I'm only considering my mind life for practical purposes. Sometimes, of course, I consider breathing, sometimes perhaps my body a little bit, but the emphasis is primarily on a mental kind of a function and an ability of controlling thoughts or whatever it is that

is involved.

But I'm not that kind of a man. I'm a simple human being, created on earth, with a few potentialities and I definitely have a body and I have something I call feeling and a little bit of something that is a mental function and naturally as a personality, and I live on earth and then I have two things to consider: being a human being and being created in the image of God. Those are two things that come up time and time again, and when I want to mix them, I can. But when I mix them up for the sake of Work, I have to unscramble them, and I cannot do it. So I don't want to mix them. So I consider what is my life worth on earth, and I have to deal with earthly rules and earthly laws. I have to deal with mankind as it is. I have to deal with conditions as they exist at the present time on earth.

When I wish to consider my place regarding what I call 'God', regarding the possibility of a spiritual world, in which I believe are certain values which are not obtainable in material form on earth, that then the accent of my wish, I call it now a growth currency, has really nothing to do with what I am on earth; but if I am interested in growth, I will utilize everything that I now possess for the purpose of reaching that what has more value and even that kind of a process I have to use my ordinary life, then I will use it. If for me my ordinary life becomes a laboratory in which I will carry on the experimentation. The experiments are aimed at development of myself, but a laboratory is a place where I do it.

So meditation and Yoga and fakirs and saints, all the things of that kind, I think they are quite lovely in themselves, but I don't think they have anything to do with the possible development of man if he wishes to become harmonious; and a harmonious man is a conscious man, a conscientious man, and a man who has a will. That is harmony because between the three there is a possibility of a unity (can) being reached of an equilibrium between the three kinds of forcesthat I just now mentioned.

But in meditation, I don't have any of it; and in Yoga, it's just once. I have and for that reason, it's wrong, provided if I could during the process

acquire something with which I can go out in the world and actually then apply what I've obtained.. Now such a possibility exists but it exists over such a long period of practice, so that when I do, I lose touch with the ordinary world, and when I come back to the world, I'm unequipped to handle even ordinary questions.. Now I don't know if you understand what I mean by that, but it seems quite obvious that if I do, and pursue such things, I become dependent on them and there is nothing that I will develop unless it is with an aim of developing of something that enables me in ordinary life to have a guide, and it is much simpler simply to call that guide an 'I' which then can remain with me when, I, in my unconscious state, have to behave as a human being being on earth, and that the guide can tell me how to pay my debts as long as I live in whatever form they have to be paid to Mother Nature, because this is a fact of my life. I am born to pay to Mother Nature because I'M an ordinary little bit of a human being, I would almost say, trying to get along in this world. I'm not cut out to meditate. I'm not fit to live in a church.

There are seven days in the week, six days were devoted to creation, to activity. There are six days in the week, maybe five, but there is professional work that has to be done, to earn a living. Sociological conditions whatever it may be; and maybe on a Sunday, maybe I rest a little, or I look at what I've done, or I come to myself; or I consider the value of myself and I make plans for the next week. So to some extent I remain active because I'm still concerned with the totality of myself.

For me, meditation and such practices whether they are a dependency of things that I really cannot handle well enough and are for me simply means of falling a little bit more asleeep and that I don't want. Because I don't think that a person who has to live in the midst of activity can afford to be asleep.

How far are we with these...almost at the end? Any other questions?

Yeah?

(Q)_____: What can you tell me of the Enneagram?

MR. NYLAND: Ah-- can you tell me how to solve an equation with five unknowns? So, let's forget about it.

Yeah?

(Q) _____: Is there ever an end to the process of growth?

MR. NYLAND: I don't think so, because, you see, growth is bound up with the dimension of life. As long as I consider it growth, I'm bound by dimensions as a distance between one point and another. I'm still subject to the time elapsed between going from one place to another place. That's what I call growth because I cannot as yet, when I say growth, that what is now in embryo and what will grow up for me as a process, and it is not a (?) process of omnipresence. Growth belongs to ordinary life and terminology which are quite definitely finite.

When one reaches life as life is in infinity, there is no more growth. There's only existence. When there is no form, I don't consider that certain things are part of another part. When all is one, it means one; and in that oneness there is no further possibility of any kind of growth. Where would it grow to? You see, it already is.

If infinity exists within me, and I experience ~~it~~ WHAT, I cannot grow anymore. I wouldn't know where to grow, but I can be, and I can exist, and in that I can have to exert experience of an aliveness. But all our philosophies are based on the idea that certain manifestations have to be made, and that even if I try to explain the middle of the universe, I will assume there is a higher force in existence which created this world, But, you see, I'm not familiar as yet with my mind or any kind of a concept that would say the world always was and is and will be, end without end.

I use these terms. I say 'omnipresence.' I don't know what it means, but I use it because it is a little indication of something that becomes more or less